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BAPTIST

Saturday,

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MINUTES

OF THE

TWENTY-SECOND SESSION

OF THE

Central Baptist Association

OF

NOVA SCOTIA,

HELD WITH THE

BAPTIST CHURCH AT BERWICK, CORNWALLIS,

Saturday, Monday, and Tuesday, June 22nd, 24th, and 25th, 1872.

TOGETHER WITH THE

CIRCULAR LETTER;

AND REPORT OF

OVA SCOTIA BAPTIST HOME MISSIONARY SOCIETY.

"CHRISTIAN MESSENGER" OFFICE,
HALIFAX, N. S.
1872.

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MINUTES.

BERWICK, CORNWALLIS,
Saturday Morning, June 22nd, 1872.

The N. S. Central Baptist Association convened this day with the Second Cornwallis Church, at 10 o'clock, A. M.

The Moderator of last year called the Association to order.

After singing, prayer was offered by Rev. S. W. DeBlois.

The following is the

LIST OF DELEGATES.

Aylesford, Upper,—Rev. J. L. Read; Deacons Geo. West, Beriah Graves, O. H. Cogswell, and John Palmer.

Bridgewater,—Rev. S. March; Brothers B. W. C. Manning, and Dr. Randall.

Chelsea,—Rev. S. March.

Chester,—Rev. I. J. Skinner; Deacon David Hume, and Brother James Rafuse.

Cornwallis 1st, Canard,—Rev. S. B. Kempton; Deacons Elisha Harris, H. K. Eaton, Wm. Thomas, Joshua Ells, and Brother J. E. Lockwood.

Cornwallis 2nd, Berwick,—Rev. E. O. Read; Deacons Wm. Craig, Thomas White, J. Lynds; Brothers C. V. Rawding, and A. A. Pineo.

Cornwallis 3rd, Billtown,—Rev. J. F. Kempton; Brothers James Bligh, W. C. Bill, and C. N. Rockwell.

Cornwallis 4th, Greenwick,—Rev. J. L. Read; Deacons G. Gould, E. C. Charlton; Brothers H. L. Baker, and Thomas Graves.

Cornwallis 5th, Pereaux,—Rev. D. Freeman, Jas. DeWolf, (Lic.), and Leander Newcomb.

Cornwallis 6th, Canning,—Rev. D. Freeman; Brothers L. C. Woodworth, Asahel Bentley, and Abram Ells.

Falmouth,—Rev. J. Murray; Deacons Chas. Bacon, A. Shaw, and A. H. Johnson.

Halifax 1st,—Rev. E. M. Saunders; Deacons, S. Selden, and R. N. Beckwick.

Halifax 2nd,—Rev. J. E. Goucher; Deacons David Thompson, Norman McDonald, P. Crowe; Brothers J. F. L. Parsons and J. Steele.

Hammond's Plains 1st,—Brother J. Thomas,

Hantsport,—Rev. J. Murray; Deacons Wm. Davidson, D. Pulcifer, W. E. West, and C. Margeson, M. D.

Horton 1st,—Revds. S. W. DeBlois, Dr. Cramp, Dr. Sawyer, John Chase Prof. D. F. Higgins; Deacons Wm. Pick, and M. Cleveland.

Horton 2nd,—Rev. James Stephens; Deacon R. Westcott; Brothers Albert Coldwell, Jas. Vaughn, Jehiel Martin.

Horton 3rd,—Rev. Jas. Parker; Brothers Wm. Webster, W. H. Seaman, James Fitch and John Burbige.

Kempt,—Rev. Geo. A. Weathers.

Lahave,—Rev. S. March.

Lunenburg,—Deacon Gideon Langille, and Bro. John Mader.

Maitland,—Rev. R. R. Philp.

New Cornwall,—Deacon S. Hallamore, and Brother Caleb Spidle, (Lic.)

New Germany,—Rev. Wm. E. Hall; Deacon B. Rhodes, and Brother A. E. Durland.

Newport,—Deacons Noah A. Dimock, Levi Dimock; Brother D. McDonald, and Joseph Walley.

New Ross,—Brother Joseph Lentz.

Rawdon.—Bros. John McLearn and E. Burgess.

St. Margarets Bay 1st.—Brother Frederick Hubley.

St. Margarets Bay 2nd,—Deacon Chas. A. Whitman, and G. B. Hubley.

Walton,—Deacon Francis Parker, and Brother B. J. Moxon.

Windsor,—Rev. D. M. Welton, and Deacon P. D. Lavers.

Waterville,—Deacon Anthony Vaughn.

Western Association,—Revds. M. Normonday, Isaiah Wallace, P. R. Foster, Dr. Day, and M. P. Freeman.

Eastern Association,—Revds. O. Chute and H. Eagles.

The following Brethren of the Western Association being present were invited to a seat:—

Rev. W. L. Parker, W. G. Parker, G. D. Cox, J. A. Moore, J. M. Parker, and Brother A. Cohoon.

The ballot being taken, Rev. S. March was declared Moderator for the present year; Rev. S. B. Kempton and Wm. E. Hall, were chosen Secretaries; A. A. Pineo, Treasurer, and J. E. Lockwood, Assistant Treasurer.

The following Committees were appointed:—

To Examine Letters.—Brother S. Selden, Revds. John Chase, and Jas. Stevens.

To Read Letters.—Revds. Dr. Sawyer, I. J. Skinner and John E. Goucher.

On Arrangements.—Revds. E. O. Read, J. L. Read, J. F. Kempton, E. M. Saunders; Brothers George West and J. Lyons.

The following brethren were invited to seats:—

Brothers J. E. Potter, A. Morse, C. Burgess, Deacon J. Rand, Brothers S. Shaw, Uriah Daniels, W. Forsyth, Geo. W. Thomas, (Lic.), Professor R. V. Jones, J. White, John Churchill, Rev. O. Parker, Brother B. C. Daniels, Revds. Dr. Tupper, R. Walker, H. Eagles, and L. B. Page.

The Committee proceeded to read the letters from the Churches.

The Committee on Arrangements presented in part their Report as follows:—

That there be a Prayer-meeting each morning at 6 o'clock in this house.

That the Morning Sitting begin at 10 o'clock, A.M., and close at 12½ P.M. That the Afternoon Sitting begin at 2½ o'clock, P. M., and close at 5 P. M. That the Evening Sitting begin at 7 o'clock, P. M., and close at pleasure.

That all Committees meet at 8½ o'clock on Monday morning.

That the Association Sermon be preached at 10 o'clock, A.M., on Monday. That the subject of Missions be taken up on Monday afternoon. That the Report on Education be presented on Tuesday at 10 o'clock, A. M.

That the following Committees be appointed:—

To Examine Circular Letter.—Rev. Jas. Parker, I. J. Skinner and Brother James Bligh.

Denominational Literature.—Revds. Dr. Day, and J. E. Goucher.

Benevolent Funds.—Revds. D. M. Welton, S. B. Kempton, W. E. Hall; Brothers W. C. Bill, D. Thomson, and B. W. C. Manning.

Education.—Revds. Dr. Sawyer, Dr. Cramp, D. Freeman, T. A. Higgins, I. Wallace; Brethren J. F. L. Parsons, and A. Coldwell.

The Report thus far was adopted.

Prayer by Rev. I. Wallace.

Association adjourned to 3 o'clock, P. M.

Saturday—Afternoon Session.

Association met for business at 3 o'clock, P. M. After singing, Rev. J. Murray offered prayer.

Minutes of previous meeting read and approved.

Reading of the Letters resumed.

After the reading of the Letters, Rev. Dr. Cramp, chairman of a Committee appointed last year, to make some enquiry in reference to a request of the African Baptist Church of Halifax, to unite with this Association, stated that the Committee had received intimation from the African Brethren, that they withdrew their request for the present. The Committee consequently had not made any further attempt at investigation.

Dr. Cramp also reported a correspondence with Rev. Dr. Hurd of Ontario, respecting the project of publishing a new Hymn Book for the Denomination.

Committee of Arrangements presented a further Report as follows:—

Sabbath Services —Berwick,—Rev. Dr. Cramp, 11 a. m.; Rev. E. M. Saunders, at 3 p. m.; J. E. Goucher, at 7 p. m. Wesleyan Church,—Rev. W. G. Parker, at 10½ a. m.; Rev. Dr. Day, at 6½ p. m.

Pleasant Valley,—Rev. G. D. Cox, at 3 p. m.

Grafton,—Rev. W. L. Parker, at 2½ p. m.

Cambridge,—Rev. S. March, at 10½ a.m.; Rev. J. A. Moore, at 3 p. m.

Black Rock,—Rev. J. M. Parker, at 11 a.m.; Rev. M. Normonday at 3 p.m.

Prospect,—Rev. G. Wethers, at 6 p. m.

Billtown,—Rev. I. Wallace, at 11 a. m.; Rev. J. Murray, at 7 p. m.

Woodville,—Rev. I. Wallace, at 3½ p. m.

Aylesford,—Rev. P. R. Foster, at 11 a. m.

Methodist,—Rev. I. J. Skinner, at 3 p. m.

Greenwick,—Rev. Wm. E. Hall.

Union House,—Rev. R. R. Philp.

COMMITTEES.

Missions.—Revds. I. Wallace, J. F. Kempton, J. Murray, Jas. Stevens; Deacons E. E. Parker, and T. White.

Questions in Letters.—Revds. O. Chute, D. Freeman, J. L. Read, R. R. Philp, D. F. Higgins, and John Chase.

Obituaries.—Rev. J. Murray, E. M. Saunders, J. E. Goucher W. E. Hall, and D. Freeman.

Sabbath Schools.—Brother J. F. L. Parsons; Rev. G.D. Cox; Brothers R. N. Beckwith, A. Shaw, and G. West.

SABBATH OBSERVANCE.—Revds. Dr. Cramp, J. E. Goucher; Brothers J. Lyons, J. Palmer, R. Westcott.

The Committee recommend that there be a Public Temperance Meeting in this house this evening at 7 o'clock.

Report adopted.

Resolved, that 1000 copies of the Minutes of this Association be printed as last year, by Bro. Selden, and that 50 copies be reserved for the Association, and paid for at the same rate. Passed.

Resolved, That Prof. D. F. Higgins, Rev. E. O. Read, and Brother R. N. Beckwith, be a Committee to nominate delegates to the other Associations, to Prince Edward Island and to the Convention.

The Secretary of the Association presented the Account of the Infirm Ministers' Fund, sent to the Association by the Treasurer of the Board.

Resolved, That the Account be accepted and printed in the Minutes. (See Appendix A.)

Resolved, That the following be the Board for the Infirm Ministers' Fund: Revds. S. B. Kempton, Jas. Parker, D. Freeman, E. O. Read; Brothers Jas. Bligh, Edward Beckwith, and D. R. Eaton

Resolved, That the Revds. Jas. Parker, John Chase, and Bro. S. Selden, be a Committee to revise the list of Ministers for the Minutes.

Prayer by Rev. M. Normandy.

Association adjourned.

MONDAY MORNING, June 24th.

The Introductory Sermon was preached by Rev. D. Freeman from Gal. vi. 14. Subject:—"The obligations which we owe to the Truth of God."

Prayer by Rev. I. J. Skinner.

Minutes of former meeting read and approved.

Dr. Cramp presented the Report on Sabbath Observance. Adopted. (See Appendix B.)

Dr. Day presented the Report on Denominational Literature. Report adopted. (See Appendix C.)

Prayer by Rev. W. E. Hall.

Association adjourned.

Monday—Afternoon Session.

Association resumed business. Prayer by Rev. J. F. Kempton.

Resolved, That the preacher of the Introductory Sermon, be requested to furnish a copy of the same for publication in the *Christian Messenger*.

Resolved, That Revds. E. M. Saunders, J. E. Goucher, and Brother Selden, be requested to prepare an abstact of letters from the churches for publication in the *Christian Messenger*.

Committee to examine Circular Letter, reported, that they recommend that the Circular Letter be read before the Association.

The Circular Letter was then read by the writer, Rev. T. A. Higgins.

Resolved, That the Circular Letter be adopted and printed in the Minutes. And that Brother Selden be requested to insert it also in the *Christian Messenger*.

The remaining Letters from the churches were read.

The Report on Missions was presented by R. N. Beckwith, Secretary of the Nova Scotia Board, with remarks on the subject.

Dr. Cramp presented information to the Association concerning the Home Missionary Union formed by the Convention on Friday and Saturday last.

Addresses followed from J. W. Barss, Dr. Day, J. F. Kempton, Dr. Sawyer, E. M. Saunders, and Jas. Parker.

Resolved, That the Report on Missions lie on the table for the present.

Committee on Questions in Letters presented their Report in part, recommending that the letter from Second Margaret's Bay Church be read, and that their request to unite with the Association be acceded to. Report adopted.

The letter was then read to the Association. The Hand of Fellowship was extended to the Church through their delegate by the Moderator.

The Committee further recommended that the invitation of the Bridgewater Church for the Association to hold its annual session next year, be accepted. Report adopted.

The Committee on Obituaries reported. Report adopted. (See Appendix D.)

Rev. J. E. Goucher presented a verbal Report of the Committee appointed two years ago, to secure from the Legislature an Act to enable Baptist Ministers to perpetuate Trustees, and promised to send a written Report to Brother Selden in time for publication in the Minutes. Report adopted. (See Appendix E.)

The thanks of the Association were expressed to the Committee for their exertions in this behalf.

Prayer by Rev. Dr. Tupper.

Association adjourned until 7 o'clock, P. M.

Monday—Evening Session.

Association resumed business. Prayer by Rev. M. P. Freeman.

Minutes read and approved.

Brother S. Selden moved, and Rev. James Parker seconded.

Resolved, That in the judgement of this Association, the consolidation of Home Missionary operations in this Province in one Institution, is very desirable, and that this Association will co-operate in such movement when the organization shall be perfected to the satisfaction of the Eastern Association, and of the members of the Nova Scotia Baptist Home Missionary Society.

Remarks on the resolution were offered by Brother S. Selden,

Rev. Jas. Parker, Dr. Day, Bro. L. B. Page, of New York, and Rev. D. M. Welton. Passed unanimously.

The Report on Missions was again brought under discussion.

Dr. Cramp being called on, presented the claims of our Foreign Missions in an interesting address.

Rev. M. Normondy being called on, addressed the Association on the French Mission. The Report on Missions was then adopted. (See Appendix F.)

Prayer by Rev. R. R. Philp.

Association adjourned.

TUESDAY MORNING, June 25th.

The Moderator in the chair. Meeting opened by prayer by Dr. Sawyer.

Minutes read and approved.

Resolved, That the Treasurer of this Association be instructed to pay over the moneys in his hands, to the Treasurers of the various Boards for which they are designated.

Committee on Nomination reported, naming the following persons as delegates to the Associations and Convention.

Eastern Association.—Revds. Dr. Cramp, Dr. Sawyer, T. A. Higgins; Brothers R. N. Beckwith, and A. Coldwell.

Western Association.—Revds. Dr. Sawyer, Dr. Cramp, Jas. Parker, D. M. Welton, and E. M. Saunders.

P. E. Island Association.—Rev. S. B. Kempton, and Prof. Jones.

Convention.—Rev. Dr. Sawyer, Prof. Jones; Brethren B. W. C. Manning, S. Selden, and Dr. Barss. And that any of the brethren attending the New Brunswick Associations be our delegates.

Report adopted.

Resolved, That this Association sympathize with the efforts of well-disposed persons in Halifax and other parts of the Province, to suppress the sale of intoxicating drinks, and that we recommend all the Pastors of our churches to preach Temperance sermons during the year, and otherwise use their influence to promote a healty temperance sentiment among the members of their congregations.

Sabbath School Committee reported. Report adopted. (See Appendix G.)

Resolved, That Revds. S. March. B.W.C.Manning, D. Thomson, Dr.Randall, be a Committee to ask of the proper authorities a reduction in fares on the Railways, Steamboats, and Stage coaches to those attending the Association in Bridgwater next year.

Resolved, That the thanks of the Association be presented to the Railway authorities for their kindness in the reduction of fares to those attending the Association.

Committee of Arrangement furnished the remainder of their Report, recommending that Rev. I. J. Skinner preach the Associational Sermon next year, Rev. J. L. Read be his alternate. That Rev. W. E. Hall write the Circular Letter.

Committee on Education reported.

Resolved, That the Report be discussed clause by clause.

After the address by Rev. D. Freeman, J. F. L. Parsons, S. B. Kempton, J. W. Barss, Dr. Sawyer, L. B. Page, Dr. Cramp, Dr. Day, Wm. E. Hall, and D. M. Welton. After an interesting discussion the Report was adopted. (See Appendix H).

Resolved, That the time of the Association be extended until 1 o'clock.

Resolved, That the Association contemplate with decided disfavour the proposal to establish a Provincial University, involving the deprivation of the power to confer degrees now enjoyed by Acadia College and other Institutions. That proposal is regarded by the Association is unnecessary and unjust, and it is confidently expected that if it be persevered in, the remonstrances and petitions of the members of this denomination will convince the Legislature that the Baptists of Nova Scotia are determined to support their College, and will resist any attempt to lessen its influence.

Resolved, That in the opinion of this body, the time has fully come when a strong and vigorous effort should be made to enlarge the Endowment of Acadia College.

Profoundly impressed with this view we respectfully suggest to the Governors the desirableness of inaugurating, with the least possible delay, a series of mass Educational meetings to be held in the different counties under the direction of an agent or agents with a view to raise this year at least $25,000 toward said Endowment.

Resolved, That the thanks of this Association be presented to the brethren, sisters, and friends, in Berwick, and vicinity, for their kindness and hospitality during the present Session.

Resolved, That the Report of the Committee on Benevolent Funds be prepared, and printed in the Minutes, as the chairman had not been informed of his appointment in time to prepare a Report for presentation. (See Appendix I.)

Prayer by Rev. E. M. Saunders.

Association adjourned to meet with the Church at Bridgewater on the 4th Saturday in June 1873.

STEPHEN MARCH, *Moderator.*
S. B. KEMPTON, *Secretary.*
WM. E. HALL, *Assistant Secretary.*

MINISTERS IN THE N. S. CENTRAL ASSOCIATION.

Names.	Present Residence.	Date of Ordination.	Place of Ordination.
Rev. Bancroft, Jeremiah	Walton	March 8, 1849	Rawdon.
" Cramp, J. M., D. D.	Wolfville	May 7, 1818	London, G. B.
" Crawley, E. A., D. D.	Wolfville	May 28, 1830	Providence, R. I.
" Chase, John	Wolfville	July 1, 1835	Billtown.
" Clay, Edwin, M. D.	Halifax	.....	Pugwash.
" DeBlois, S. W.; A. M.	Wolfville	Feb. 26, 1854	Chester.
" Freeman, D., A. M.	Canning	Aug. 1, 1855	Halifax.
" Goucher, J. E.	Halifax	Oct. 5, 1859	Gagetown, N. B.
" Hall, W. E.	New Germany	Sept. 23, 1864	New Germany.
" Higgins, T. A., A. M.	Wolfville	Aug. 30, 1867	Liverpool.
" Hunt, A. S., A. M.	Dartmouth	Nov. 10, 1844	Dartmouth.
" Kempton, J. F., A. B.	Billtown	June 5, 1864	Mira, C. B.
" Kempton, S. B., A. M.	Canard	Sept. 16, 1863	New Minas.
" March, Stephen	Bridgewater	July 5, 1856	St. Francis, N. B.
" Meadows, James	Jeddore	Feb. 26, 1868	Jeddore.
" Miller, John	Halifax	.....	.....
" Murray, Joseph	Hantsport	Nov. —, 1865	Guysborough.
" Morton, Z.	Mahone Bay	.....	.....
" Morrow, H.	Sackville	Nov. 8, 1871	Sackville.
" Newcomb, James	Wolfville	May 1, 1849	Hillsborough, N. B.
" Parker, James	New Minas	May 19, 1842	Upper Wilmot.
" Pineo, D.	Long Point	Dec. 24, 1844	Greenwich.
" Philp, Robt. R.	Maitland	Oct. 12, 1856	Margaree, C. B.
" Read, E. O.	Berwick	Jan. 8, 1858	Gaspereaux.
" Read, J. L.	Upper Aylesford	June 30, 1858	Hopewell, N. B.
" Saunders, E. M., A. M.	Halifax	Dec. 15, 1856	West Cornwallis.
" Sawyer, A. W., D. D.	Wolfville	Dec. 27, 1853	Lawrence, Mass, U. S.
" Shaw, D. G.	Falmouth	Jan. 24, 1860	Falmouth.
" Shields, P. A.	Mahone Bay	July 18, 1852	Hantsport.
" Skinner, I. J., A. B.	Chester	Sept. 19, 1858	Port Medway.
" Stevens, James	Gaspereaux	Aug. 4, 1830	Horton.
" Vaughan, B.	Kempt	May 4, 1842	Wolfville.
" Weathers, George	Kempt	May 12, 1864	Newport.
" Welton, D. M., A. M.	Windsor	Sept. 2, 1857	Windsor.

Licentiates.

Cornwallis 1st.—Rufus Sandford and George W. Thomas.
Cornwallis 2nd.—Charles Norwood and Isaac Skinner.
Cornwallis 5th.—James DeWolf.
Halifax 2nd.—Robert Burgess and Edward Whitman.
Hantsport.—George N. Ballentine.
Horton 1st.—Judson Stevens, John R. Stubbert and Charles Martell.
New Cornwall.—Caleb Spidle.
New Guysborough road.—Jacob Allen, (colored).
Preston 2nd.—John Crawley, (colored.)

Circular Letter.

THE RECEPTION OF CONVERTS TO CHURCH FELLOWSHIP.

THE CIRCULAR LETTER FROM THE NOVA SCOTIA CENTRAL BAPTIST ASSOCIATION TO THE CHURCHES OF WHICH IT IS COMPOSED, 1872.

Beloved Brethren,—

The object aimed at in this letter is to impress upon the churches the necessity of employing greater caution in admitting members to church fellowship, and greater care in training them in the ways of godliness.

An important principle, strenuously maintained, at least in theory, by the Baptist Denomination, forms the basis or groundwork of this epistle. It is this, A Christian church is a community of believers, an organized society of persons who have been born by the Spirit of God. None who are not regenerate have any right to seek or find admission into a Christian church. No people contend for this principle as Baptists do. It is regarded as a tower of strength, because grounded on divine authority. Hence the necessity that our practice should, so far as it is possible, illustrate and dignify the principle. It is, by no means, supposed that any of the churches of this Association have given up this fundamental doctrine, or have intentionally relaxed in its practical application.

This truth has doubtless been proclaimed with commendable fidelity from all Baptist pulpits, but it is to be feared that in many instances it has been interpreted and understood in the light of existing practices, rather than in the light of the Divine Word.

There are many inducements or temptations to a hasty, and sometimes, injudicious admission of members to the church.

The pastor's success in the ministry is often estimated by the number he may be instrumental in introducing into the church. The history of individual churches may indeed clearly prove that the greatest victories over the world and sin are not always achieved at the time when the largest additions are being made, nevertheless it is difficult for one to divest himself of the feeling that both, in his own community and elsewhere, his reputation and influence in the work will rise or fall with the numerical increase or decrease of his own church.

Denominational zeal among the members may operate in the same way, and with similar results. A feeling of satisfaction is always experienced when statistics show that the denomination to which one belongs, and to which he devotes his energies, is in the ascendency or on the increase. So far as this is delight in the victory of truth over error, it is certainly commendable. But it may spring from a mere spirit of rivalry, ambition for the triumph of the party. Efforts to secure persons of doubtful piety lest they

should be induced to unite with some other denomination are not likely to produce permanent good. To lower the standard of admission for the sake of numbers is a gain, which will turn out in the end, to be a loss, a temporary triumph, which will prove to be a defeat. 'Tis the fatal mistake, so often made, when quality is sacrificed for the sake of quantity.

Financial considerations may sometimes operate in the same direction, especially when churches are small, or some of the members become indifferent or disaffected, the responsibilities of supporting the cause frequently fall heavily on certain prominent members, and it is not, by any means, a matter of surprise that the burden is felt to be onerous, and that any hope of assistance should be welcomed. Additions to the membership are expected ultimately to add to the financial resources, and thus increase the means of usefulness in all directions. Hence a tendency in some cases, perhaps to increase the numbers as rapidly as possible. But the greatest danger of injudicious haste in this matter arises from a very different source. Nothing is more natural or common than for persons, very readily to believe that to be true, which they greatly desire to be so. Small arguments convince when "the wish is father to the thought." What do christian people so much desire as the conversion of the ungodly? And when ungodly men declare themselves regenerate, What is more natural than to believe it to be true? To question their motive, to seem to doubt or distrust the profession appears unkind, uncharitable, if not entirely unchristian. The strong desire that the profession may prove to be genuine, united with a broad christian charity that hopeth and believeth all things, may overpower the judgment and close the eyes and ears against great defects in the evidence, so that the church may, with open arms, receive to her bosom persons, of whom the outside world, looking from a different standpoint, has formed a very unfavorable opinion. It might, however, be thought quite unnecessary to guard the church against possibilities and dangers not likely to occur, since unconverted persons will not be inclined to wish or seek the fellowship of a christian church. While this, in ordinary cases, is readily conceded; there are many exceptional cases. In seasons of special religious excitement a whole community may become so aroused that the usual precautions are, for the time, forgotten. The young and inexperienced are borne along with the strong current of popular feeling, and may mistake mere sympathy with the common enthusiasm of the occasion for genuine conversion, and who can be ignorant of the fact that there is in every community a host to be found, who are always ready to fall in with, and aid whatever may be for the time the triumphant party; either to shout, "Blessed is he that cometh in the name of the Lord," or "Crucify him." They think they are sincere, but are, in fact, only following the impulse of the hour.

Many other inducements to hasty admission might be referred to, but it will be in point here, for a moment, to enquire whether facts

will warrant the conclusion that the danger has, in reality, been to any considerable extent realized? Do the lives of all our church members agree with the standard of a christian's life marked out in our guide book? The answer will readily occur. This is scarcely to be expected, when it is remembered, that there was a Judas even among our Lord's disciples. But where twelve have been admitted to church fellowship, will the history of our churches in these provinces warrant the expectation that in a majority of instances eleven of the twelve will prove to be genuine disciples of Christ? Why is it that the proportion of active, zealous members is so small, compared with the names on the church lists? In a church of 200 members how few will be found ready to co-operate with the pastor in every good word and work! How few are prepared to lead the devotions in social exercises! In the absence of a pastor, how few are fitted to visit the house of mourning and utter words of soothing and comfort to the afflicted. But, not to mention mere lack of religious fervor and zeal, is there not great reason to fear that many are to be found in all our churches who do not even pretend to live what can, from a scripture standard, be called a christian life? Honest, honorable, truthful, moral, they may be, but prayer in public, in the family, and in private has been long abandoned. The word of God is an uninteresting book to them. Growth in grace, advance in holiness, increase in the knowledge and love of God are either, by them, desired nor sought for. The world fills all their thoughts, engrosses all their attention, and fully taxes every power of both body and mind. They are religious only in this sense, they became members, in the usual way, of a christian church, and formal action of the church has erased their name. That a too hurried admission into church fellowship is the sole cause of this state of things, no one probably would maintain; but that it has greatly aided in bringing about such an undesirable condition can fully be denied, while the neglect of careful training may perform a small part of the same result. Again some good may be secured by noticing occasionally even an enemy's estimation; and, in this connection we will venture to state what the foes of religion sometimes affirm. They do affirm that a profession of religion and admission into a church, and long continuance in this position, are no guarantee of good moral conduct,—that truthfulness and common honesty in the practical business of life, are as frequently found in the world as in the church,—that even those who pray and commune together on the Lord's day feel the necessity of strict vigilance towards each other in the work of the week,—that gross immorality and licentiousness are frequently indulged in by those who profess great zeal for truth and righteousness. These affirmations are often mere slanders or suspicions without foundation or reason; but are not infrequently occurring? While absolute purity, in church membership, is not in this sinful state to be hoped for, may it not be safely feared that the proportion of unreliable or doubtful members is

much too large? To be a member of a christian church should be a guarantee of truth, honesty and honor. The simple word of such a one should be equal to another's oath; nay to his own declaration in a court of law,—his verbal promise equal to his signature on a legal document. A certificate of church membership should be all the reference he would require as to general deportment and faithful performance of any duty assigned him. There may be error, or difference of opinion, as to how far this could be brought about by the adoption of more caution and delay in admitting members to church fellowship, but that there might be some approximation towards it by this means can scarcely be questioned.

Let us next notice some of the evil consequences resulting when unconverted persons are admitted into church fellowship.

1. To the member received. The nature of the injury inflicted may vary greatly, according to the disposition or temperament of the individual. When to one of a proud spirit, who is naturally unwilling to confess a mistake, even in unimportant matters, the unpleasant truth is brought home, that without religion he professed religion, that without repentance he declared himself penitent, he will be strongly tempted to bury the discovery as a secret in his own breast, not to be disclosed, perhaps, even to his nearest friends. Then, for the sake of appearances, the form of religion must be maintained, but, alas, the power and pleasure are wanting. There is plenty of religious duty and drudgery, but no holy delight, no joy in the Lord. He is regarded as a christian, and spoken to as such, he listens and replies as though he were, or believed himself to be a child of God. This religious deception, settles down to a habit of life, and the pride of heart which made it necessary, strengthens by exercise, and may give a kind of support to the sinking spirits, even on the verge of the grave.

2. Again, let us suppose an unconverted person of a very different stamp, to become a member of a christian church. The world is full of individuals who have but little power of independent thought. To think is not their avocation, to reflect not their habit. They are the actors on life's stage, they do what others propose, they execute what others design. Their nature is in every thing to put their entire trust in their leaders, properly called "pinning one's faith to another's sleve." Such an one asks admission to a christian church. His christian experience, so called, is related, is satisfactory and he is received. Now, is there not great danger that persons of this class may sometimes, perhaps, unconsciously take the action of the church in their reception, as confirmatory evidence of their conversion. Perhaps, with great hesitation and doubt they presented themselves, but the church without further enquiry received them. It is very natural for people to feel complacent, to be entirely satisfied with themselves, if only they can get the approbation of others. The conclusion is easily reached. The church has heard my relation, it appears fully satisfied, why should I entertain doubts or seek for more, when those better able to judge of these matters,

believe me to be worthy of membership? and thus they settle down upon mere membership, resting upon the empty, and to them profitless, formalities of church ordinances. No warnings to sinners terrify them, no gospel invitations are heeded, because they have come, by degrees, to believe themselves secure. They do not examine their own hearts according to the word of God. They cannot detect the very great contrast between their state and that of one who is living by faith on the Son of God—they are simply deluded. by the fact that they are church members, into the groundless belief that they are on the way to heaven. They may plead, "we have eaten and drank in thy presence," and the reply may be, "I know you not, whom ye are; depart from me all ye workers of iniquity."

Again there are the shrewd common sense practical men of the world, who, upon the whole, love honor and honesty, and detest sham and mere pretence in every thing. Suppose one of this class has been induced, in early life, or under some special excitement in later years, without conversion, to become a member of a christian church. In the course of time he becomes convinced that he has not in his heart what the book and the preacher describe as genuine religion—that he has really professed what he never experienced. He begins to enquire whether his case is peculiar, or whether many others may not be in the same condition.

A litue observation will probably soon conduct him to the conclusion that his is by no means an isolated case, but that too many are standing upon a similar sandy foundation. What is his next step? Doubt whether any others may be in a better position: then distrust of all religious profession and religious men: then confirmed infidelity. If he is of a worldly avaricious disposition he soon regards religion as an agency to work upon the credulity of the ignorant in order to draw money from the people to support the priesthood. If he is immersed in politics he may regard it as an engine with which to work out deep political plots and secure rich offices for designing men. Thus each viewing the matter from his own personal standpoint will interpret all religious movements in the light of his own whims, and colour them to suit his own fancy. No inducements can lead such to reconsider the matter. They have already, in their own estimation, made trial of religion and it has failed them. It has not proved to them what it was represented to be. It did not make them unselfish, nor harmless as doves, nor holy, nor happy, and they are too honest to hold on to the mere pretence, to the shadow, while the substance is wanting. How far may the church, which encouraged and received into its communion these unregenerate members, be held responsible for the fearful consequences? And these consequences are not confined to the persons referred to. The influence spreads and many listen only too eagerly to whatever may be advanced derogatory to the cause of truth and righteousness. Doubt, unbelief, religious indifference are fearfully contagious. Once admit into church fellowship a strong

minority, even of unconverted members, and a blight, a plague, a pestilence, has been let loose upon that religious community; the fearful effects may not be visible at once, but the leaven will work. The young, the weak, the unwary, will catch the spirit and imitate the example,—the religious tone is let down to a lower, and still lower, key, till the church becomes a mere name, a by-word, like Samson when his locks were shorn, something to be mocked at and derided, and the scoffer delights to inscribe on the door posts of the sanctuary "mene mene tekel upharsin."

This letting down of religion, in the world's estimation, is one of the fearful consequences of introducing unfit, that is unconverted, persons into the church, and the inconsistencies of professed christians is the strongest argument infidelity can employ against the doctrines of the Bible. To the same extent that these inconsistencies are frequent and open to the world, is the church stripped of its power and robbed of its glory. But a worse consequence, if that is possible, remains to be touched upon. Faith in God, and some faith in each other, are both essential in order to secure harmonious action, and the accomplishment of the glorious designs of the incarnation and death of the Son of God. Christian men honest, honorable and true, may lose confidence in each other, and the very foundations appear to be sliding away. You may just as well let the wolves loose among the sheep, as to allow distrust, want of confidence to run rampant in a religious community, just as well cut away the roots from the tree as take away the trust which the christian reposes in his brother.

Now one source of a want of reliance of man upon man in the religious world is this, Too many profess the truth who do not live the truth. Giddiness, levity and indifference are manifested by some; dishonesty and fraud practiced by others; gross immorality is charged upon and proved against those who have long been regarded as pillars in the faith; truth and righteousness are sacrificed, and the result of the whole is members of the same body, or even church, lose their faith, not in God, but their trust in each other, lose heart and interest in the cause for which under other circumstances they would have given their lives. Brethren, is the description here given borne out by any facts within your own knowledge? Have you ever had occasion to feel that the ground beneath your feet was insecure, that you scarcely knew where, on what, or in whom, you could place reliance? Then, let us labor more faithfully, and in unison, beseech the throne of God's rich grace, that men everywhere, may be regenerated, and that all our churches may be filled with those who, by humbly walking with God shall be enabled to give undoubted testimony, that they have passed from death unto life. Then indeed shall Soloman's beautiful prophetic vision be realized, for the church shall have become "fair as the moon, clear as the sun, and terrible as an army with banners."

Appendix.

(A)

INFIRM MINISTERS' FUND IN ACCOUNT WITH D. R. EATON, TREASURER.

1871		CR.	
June 1.		By balance on hand, as per account rendered, D. C.....	$498 40
26.	"	Cash from Wm. C. Bill, *Trea. Association*.....	67 32
Oct. 20.	"	Amount received from Executors of estate of the late Mrs. John Harris.....	194 67
1872.			
June 1.	"	1 years Interest on Jacob's Legacy.....	39 00
1.	"	Balance Interest to date.....	39 51
			$838 90
1871		DR.	
Nov. 18.		To cash sent Dr. Tupper, for Rev. R. S. Morton.....	$20 00
	"	" " Mrs. Walker.....	10 00
1872.			
Feb. 29.	"	To Rev. S. B. Kempton, for Mrs. Baker.....	20 00
May 11.	"	" " " Bro. Jacob Allen...	10 00
June 1.		To balance brought down.....	778 90
			$838 90
		By balance brought down.....	$778 90

E. & O. E. D. R. EATON, Treas. Infirm. Ministers' Fund.

(B)

REPORT ON SABBATH OBSERVANCE.

The following is the Report of the Committee of the Central Association on this subject:

The Great God has ordained that man should work six days, and then rest one day. That is his will. It was declared immediately after the finishing stroke was put to creation. God ceased to create, and then he rested. Man, too, must have his resting day, and it is no arbitrary appointment. It is a merciful and wise dispensation, and obedient compliance with it promotes health and lengthens life. Men cannot live long who are cheated of the resting-day. All history confirms this statement

The Lord's day is the worship-day as well as the rest-day. We obey the original command by cessation from work, and we honour the Lord Jesus by employing the day of rest in his service. Happy are they who are "in the spirit on the Lord's day!"

All the day belongs to the Lord. The Papist may go to mass in the morning and to the theatre at night. The mere professor may spend his hour or two in the place of worship, and give the remainder of the day to feasting or pleasure-taking, or to talk about politics or pelf,—but the true christian will devote the whole day to

the Lord, in getting good or in doing good. It is emphatically "THE LORD'S DAY," and the servant of the Saviour will occupy the hours as he would do if he saw the Lord overlooking him. And He *is* overlooking us.

In European countries, where the partial observance of the Lord's day prevails, New Testament religion is at a very low ebb. Formality stupifies some, scepticism infatuates and ruins more, and vice has free course.—Matthew Henry remarked, pithily and truly, that "the stream of religion will run deeper or shallower, according as the sabbath banks are kept up or neglected."

The committee advocate no rigid prescription. Christianity is a cheerful religion. But cheerfulness may be spiritual and holy. Christian pleasure must be consistent with Christian principles and prospects. Dr. Doddridge's epigram meets the case :—

> " 'Live while you live, the epicure would say,
> And seize the pleasures of the present day;
> 'Live while you live,' the sacred preacher cries,
> And give to God each moment as it flies.
> Lord, in my views let both united be,
> I live in pleasure when I live to thee.'

Let our motto be, *The Lord's day for Christ!* The thinking—the reading—the talking—the acting—all the day—all the employment, for Christ!

Respectfully submitted,
J. M. CRAMP, *Chairman.*

(C)
REPORT ON DENOMINATIONAL LITERATURE.

The Committee on Denominational Literature would submit th following report:

Inasmuch as the *Christian Messenger* has greatly aided the ministers and churches of the Baptist Denomination in their efforts to do good, your committee would recommend it to their warmest sympathies. And they would urge the Baptist friends to use their efforts to extend its circulation as widely as possible.

Your committee regret that our Denominational Literature has been so scantily supplied to our Sabbath Schools and families, and they fear that the results will be injurious to the Denomination. They would therefore recommend that the Superintendents and officers of Sabbath Schools take greater pains to supply their schools with Baptist literature. They would likewise express the opinion that colporteurs should be employed to disseminate as widely as possible tracts, periodicals and books that are of a denominational character.

Respectfully submitted,
G. E. DAY, *Chairman.*

(D)
REPORT OF COMMITTEE ON DEPARTED BRETHREN.

Your committee beg leave to report an honorable mention of the following Brethren:

Rev. J. E. Balcom was called from Hantsport to his eternal rest June 8, 1872, aged 46. Being reported last year a member of the Central Association, we insert his name to show our high appreciation of him as a brother and a minister. His clear practical knowledge of business, faithfulness and zeal as a pastor, and unassuming kindness as a friend endeared him to all.

From his sick room he sent loving messages to those who were once under his care. "Tell them," said he, "that the gospel which I preached to them is my support in a dying hour." Shortly before his end he asked his physician. "Doctor! how long will I have to stay here?" On being told "not more than twenty-four hours," he replied, "Thank you doctor, now I will go to sleep," and soon fell into that "blessed sleep from which none ever wakes to weep."

Obadiah Parker, Licentiate, of Lunenburg, departed this life in the triumphs of faith, Dec. 19, 1871. He was converted in early life. Having removed to Bridgewater for some years he filled the office of Deacon of the Bridgewater Church, from which he received a license to preach the gospel. He subsequently removed to Lunenburg and became a licentiate of that Church, exercising his gifts as opportunity afforded, chiefly within the limits of the churches where he resided. He was sound on doctrine. Exceedingly useful in the Sabbath School, and his ministrations were well accepted. Thus our brethren are going, may we be also ready when the Master shall call.

Respectfully submitted,

J. MURRAY.

(E)
REPORT OF COMMITTEE ON TRUSTEE ACT.

Report of Committee to apply to Legislature for an act to enable Baptist Churches to perpetuate trustees:

Wheras at an Association held with the North Baptist Church, Halifax, in June, 1870, among other things it was moved that a committee be appointed to apply to the Legislature for an act to enable Baptist Churches to perpetuate the Trustees of their property by duly appointing them, which motion was declared carried, and, thereupon, it was further moved and carried that the Revds. E. M. Saunders, J. E. Goucher, and brethren J. McCully and B. H. Eaton be such committee. (See page 7 of Minutes for 1870.)

And thereupon a bill was drafted and submitted to the Legisla-

ture at the next sitting, in 1871, but which miscarried as was reported at the ensuing Association held at Pereaux, June, 1871. (See page 6 of minutes for that year,) and thereupon the said committee was continued in office.

During the sitting of the Provincial Legislature in 1872 the Chairman of your Committee having placed himself in personal communication with the Attorney-General and other prominent members, and having explained the necessity that existed for such an Act of Parliament as that sought, and provided a draft bill and placed in his hands, they are happy to be enabled to inform the members of this Association that under the title of an "Act relating to the appointment of Trustees of land granted for religious purposes," the Bill has became law, and is now in course of publication with the remaining statutes passed during the Session. It need only be added that it has been so drawn as to be available for all religious denominations desiring to take the benefit of it. All which is respectfully submitted.

J. McCULLY, *Chairman.*

(F)
REPORT ON MISSIONS.

The Committee on Missions beg to report that they regard with satisfaction the action of the Baptist Convention at Yarmouth, last August, in adopting measures for the inauguration of an Independent Foreign Mission, and trust that increased interest will thereby be excited in the cause of the perishing heathen. They also regard with pleasure the healthful existence of so many Women's Mission Aid Societies among the churches, and hope that this practical and useful method of aiding the cause of Foreign Missions may be still more generally adopted.

Your Committee learn that the various Boards of the Home field have been prosecuting their work during the year with commendable zeal.

The Secretary of the N. S. H. Mission Society informs us that more has been done during the past year by that Society than in any year for the last five years. This is encouraging.

The French Mission Board have been prosecuting their work as in former years, but it is evident that that important department of our work needs strengthening and resuscitating. Bro. Normandy is steadily toiling on, but it is highly necessary that an additional missionary and colporteurs be associated with him in his large and difficult field as early as possible.

Your Committee look with interest and hope upon the recent formation of the N. S. Baptist Home Missionary Union, and trust that this movement will meet the hearty approval of this Association as it has already of the Western. They are sanguine in their belief that this "new departure" in our Home Mission work will

be owned of God in the more rapid spread of the gospel throughout the destitute portions of this favored province.

In conclusion your Committee earnestly recommend that our Missions, both Home and Foreign, may enjoy more largely the prayers and benevolence of the churches.

Respectfully submitted,

ISA. WALLACE, *Chairman.*

(G)
REPORT ON SABBATH SCHOOLS.

It is the opinion of your Committee that Sabbath School instruction of the present day, taking the place to so great an extent of home teaching, should be more cared for by the churches themselves and not left merely to the good-will of the Brothers and Sisters. The Church as a body cannot be the best direct ruling power, yet we believe the church should own the school, and for its control and management, appoint a committee composed mainly of Sabbath School workers who would report annually, or as often as the church might require.

The children's spiritual welfare should be as dear to the church, and should be as well cared for as the finances of the church or the repairs of buildings.

The duty of providing Sabbath School instruction during the whole year devolves upon the churches, and by closing their schools during the Winter many seem not to realize their responsibility. It is an indisputable fact that wherever a house of worship is warmed on the Sabbath there a school can be sustained throughout the year. It is never the children's fault that a school is closed during the Winter. Many a little heart has been made sad and eyes dimmed with tears when it has been announced that "next Sunday we will close the School for the Winter."

The attendance may decrease during the inclement weather, but are not the souls of the few scholars precious in our eyes as well as in the sight of our Master?

With more leisure for lessons and meditation and more opportunity for revival influences the Winter seems the favorable time for sowing seed for the Master, and for reaping after "not many days."

No class of laborers in the Lord's vineyard, except those called to preach the Gospel has received such signal manifestations of the approval of Heaven as the Sabbath School workers. At the same time they must neglect no opportunity for improvement, but use every means to accomplish their great work—the salvation of the young.

Prominent among the means within our reach are—

1st Printed helps. The Bible foremost, then Bible Dictionary, Commentary, Concordance and Sabbath School Periodicals. In the

choice of Library Books, Teachers' help, should not be omitted. "The Baptist Teacher," a cheap, high-toned, practical living periodical is well worthy of commendation.

2nd. Frequent intercourse among Teachers by means of Teachers' Meetings, County and Provincial Conventions.

3. Careful preparation for the class and diligence in the School duties. Lack of this is perceived by even small pupils and appreciated accordingly.

4. Earnest fervent Prayer..

The church has duties to discharge, among which we may mention—

(1). The public and private prayers of Pastor and members.

(2). The frequent visits of those parents who are not especially engaged in the work.

(3). Liberal financial assistance.

Respectfully submitted,

J. F. PARSONS, *Chairman.*

Berwick, June 25, 1872.

(I)

REPORT ON BENEVOLENT FUNDS.

Your Committee on Benevolent Funds beg to report that in their opinion the amounts contributed by the majority of the churches for carrying forward the various enterprises of the Denomination, and reported in their letters to the Association, are *deplorably* and *disgracefully* small. *Deplorably* small when they consider how inadequately these enterprises are sustained, and how, consequently, they pine and languish; and *disgracefully* small when they reflect how miserably the sums sent in represent the financial ability of those contributing them.

Many professing Christians in our churches spend every year more for mere luxuries and superfluities than they do for the cause of Christ.

Most freely have they received from Christ; most meanly do they give to Christ.

As a remedy to this state of things your Committee would suggest:—

1. That all those to whom these words apply, and few are excepted, would earnestly pray God to open their worldly, covetous, niggard souls. And

2. That the churches systematize their mode of giving, adopting the quarterly, or monthly, or—better still—the *weekly* plan.

Respectfully submitted,

D. M. WELTON, *Chairman.*

Treasurer's Account of Monies for Benevolent Objects received at the N. S. Central Baptist Association held at Berwick, June, 1872.

NAME OF CHURCH.	Home Missions.	Foreign Missions.	French Missions.	Ministerial Education.	Acadia College.	Infirm Ministers.	Total.
Aylesford Upper	$5 00	$6 00	$6 00	.....	$8 00	$2 97	$27 97
Bridgewater	15 00	24 33	4 87	4 75	5 50	6 70	61 15
Barton	4 00	.....	.....	.....	.....	.....	4 00
Canning	4 87	10 13	0 75	1 20	7 00	1 25	25 21
Chelsea	4 72	4 90	2 00	2 00	4 00	2 00	19 62
Chester	30 47	38 36	.....	2 87	.....	4 75	88 45
Cornwallis 1st, Canard	19 00	17 94	6 75	5 75	50 00	9 32	108 76
Cornwallis 2nd, Berwick	24 75	24 86	10 25	1 00	29 00	4 25	94 11
Cornwallis 3rd, Billtown	5 55	17 51	0 70	.....	1 50	.....	25 26
Cornwallis 4th, Greenwich	5 00	3 00	4 00	.....	3 00	1 86	16 86
Cornwallis 5th, Pereaux	5 60	10 00	2 50	6 20	7 50	3 75	35 55
Dartmouth	.....	.....	.....	.....	.....	.....	.....
Falmouth	7 50	9 50	4 00	2 50	5 00	2 50	31 00
Fall River	2 00	.....	.....	.....	.....	.....	2 00
Halifax 1st, Granville St*	.....	.....	.....	.....	.....	.....	.....
Halifax 2nd, North Church	50 00	40 00	15 00	.....	42 27	.....	147 27
Hammond's Plains 1st	7 45	17 00	.....	3 00	2 25	7 15	36 85
Hammond's Plains 2nd	6 00	.....	.....	.....	.....	.....	6 00
Hantsport	26 00	20 00	.....	.....	35 00	9 00	90 00
Horton 1st, Wolfville	.....	42 00	.....	11 60	.....	10 00	63 60
Horton 2nd, Gaspereaux	7 45	5 13	0 38	0 83	2 80	2 70	19 29
Horton 3rd, New Minas	10 00	4 00	3 00	.....	.....	2 00	19 00
Indian Harbor	.....	.....	.....	.....	.....	.....	.....
Jeddore	.....	.....	.....	.....	.....	.....	.....
Kempt	17 00	68 10	6 45	.....	10 00	.....	101 55
LaHave	2 00	2 00	.....	0 35	2 00	0 50	6 85
Lunenburg	.....	.....	.....	.....	.....	.....	.....
Maitland	6 00	4 00	.....	.....	4 00	1 00	15 00
Musquodoboit	.....	.....	.....	.....	.....	.....	.....
New Cornwall	6 00	5 74	.....	.....	.....	.....	11 73
New Germany	4 65	30 00	2 86	.....	6 53	0 75	44 79
Newport	4 00	14 57	3 92	2 48	3 90	9 18	38 05
New Ross	4 44	1 00	.....	.....	.....	0 60	6 04
Preston 1st	2 00	.....	.....	.....	.....	.....	.....
Preston 2nd	.....	.....	.....	.....	.....	.....	.....
Rawdon	.....	.....	.....	.....	.....	.....	.....
Sackville	18 00	14 00	.....	.....	4 00	4 00	40 00
St. Margarets Bay	6 00	5 00	.....	.....	.....	0 82	11 82
Tancook	.....	.....	.....	.....	.....	.....	.....
Walton	.....	.....	.....	.....	.....	.....	.....
Waterville	.....	.....	.....	.....	.....	.....	.....
Windsor	55 00	100 00	5 00	3 36	.....	5 00	168 36
Windsor Plains	.....	.....	.....	.....	.....	.....	.....
North West	20 00	10 00	5 00	.....	8 07	5 00	48 07
Margarets Bay	14 26	3 00	.....	.....	.....	.....	17 26
Mrs. David Minard	.....	0 50	0 50	.....	.....	.....	1 00
Widow John Parker	.....	4 86	.....	.....	.....	.....	4 86
Collections during Association	39 71	.....	.....	.....	.....	.....	39 71
	439 42	557 44	83 93	47 89	241 32	97 05	$1477 05
Expenses	39 15	.....	7 00	3 85	.....	7 50	57 50
	400 27	557 44	76 93	44 04	241 32	89 55	$1419 55

*Amounts sent to the Treasurers of the several Funds.

Statistics of the Churches in Nova Scotia Central Baptist Association, held at Berwick, Cornwallis, 1872.

NAME OF CHURCH.	Date of Organization.	PASTOR'S NAME.	Year of Settlement.	CLERK AND POST OFFICE ADDRESS.	INCREASE. By Baptism.	INCREASE. By Letter, &c.	INCREASE. Restored.	DECREASE. Dismissed.	DECREASE. Excluded.	DECREASE. Died.	Present Membership.
1 Aylesford, Upper	1846	Rev. J. L. Read	1859	Whitman Morton. ~~Mr.~~ ~~Mrs. Mary A.~~	5	....	..	....	..	1	182
2 Bridgewater	1848	Rev. S. March	1862	~~W. A. C. Randall, M. D., Box 18.~~ ~~Mrs. Mary A.~~	7	2	1	1	1	1	140
3 Burton	....		....		....	....	..	....	..	3	22
4 Canning	1870	Rev. D. Freeman	1861	James S. Witter, Canning	....	....	..	....	..	1	36
5 Chelsea	....		....		....	....	..	2	..	1	94
6 Chester	1811	Rev. I. J. Skinner	1861	John A. Church, Chester	3	1	..	1	..	5	202
7 Cornwallis 1st	1811	Rev. S. B. Kempton	1868	Otis Eaton, Centreville	19	6	..	4	1	3	373
8 Cornwallis 2nd	....	Rev. E. O. Read	1868	T. H. Parker, Berwick	4	3	..	8	1	5	435
9 Cornwallis 3rd	1835	Rev. J. F. Kempton	1870	Melatiah Kinsman, Billtown	8	1	..	14	..	4	392
10 Cornwallis 4th	....	Rev. J. L. Read	....	E. C. Charlton	25	5	..	2	..	2	150
11 Cornwallis 5th	1802	Rev. D. Freeman	1862	D. H. Newcomb, Perceaux	....	....	..	....	..	..	161
12 Dartmouth*	....		....		....	....	..	....	..	..	44
13 Falmouth	1843	Rev. Joseph Murray	1870	A. Shaw, Falmouth	2	....	..	2	..	..	95
14 Fall River	....	Bro. John Crawley	....	Benjamin Richardson	....	....	1	....	..	..	19
15 Halifax 1st, Granville St	1827	Rev. E. M. Saunders	1867	B. H. Eaton, Halifax	5	4	..	6	..	2	198
16 Halifax 2nd, North	1848	Rev. J. E. Goucher	....	A. W. Clarke, Halifax	21	5	..	12	6	..	378
17 Hammond's Plains 1st	1842	Rev. H. Morrow	1871	Amos Bezanson	8	2	3	1	..	1	58
18 Hammond's Plains 2nd	....		....	D. L. Whiley	....	....	..	2	1	2	58
19 Hantsport	....	Rev. J. Murray	1870	W. E. West, Hantsport	1	....	..	....	2	3	274
20 Horton 1st											
21 Horton 2nd	1780	Rev. S. W. DeBlois	1865	D. F. Higgins, Wolfville	....	2	..	15	5	2	254
22 Horton 3rd	1842		....	T. E. Martin	....	....	..	4	3	6	286
23 Indian Harbor*	1856	Rev. James Parker	1870	W. H. Seaman	6	7	..	....	1	2	170
24 Jeddore	1843		....		....	....	..	....	..	..	....
25 Kempt	....	Rev. J. Meadows	1868		....	....	..	....	..	..	....
26 LaHave	1842	Rev. Geo. Weathers	1868		....	....	..	....	..	..	....
27 Lunenburg	....	Rev. S. March	1866	Joseph D. Mers	....	....	..	....	..	..	....

13 Falmouth	1843	Rev. Joseph Murray	1870	A. Shaw, Falmouth									161
14 Fall River		Bro. John Crawley		Benjamin Richardson	2		2	2					44
15 Halifax 1st, Granville St.	1827	Rev. E. M. Saunders	1867	B. H. Eaton, Halifax			1						95
16 Halifax 2nd, North	1848	Rev. J. E. Goucher		A. W. Clarke, Halifax	5	4		6		2			19
17 Hammond's Plains 1st	1842	Rev. H. Morrow	1871	Amos Bezanson	21	5		12	6				198
18 Hammond's Plains 2nd				D. L. Whiley	8	2	3	1		1			378
19 Hantsport		Rev. J. Murray	1870	W. E. West, Hantsport	1			2	1	2			58
20 Horton 1st	1780	Rev. S. W. DeBlois	1855	D. F. Higgins, Wolfville			2		15	5	2	2	58
21 Horton 2nd	1842			T. E. Martin					4	3	6	2	274
22 Horton 3rd	1856	Rev. James Parker	1870	W. H. Seaman						1	2		286
23 Indian Harbor*	1843		1868										176
24 Jeddore		Rev. J. Meadows	1868		6	7							83
25 Kempt	1842	Rev. Geo. Weathers	1866	Joseph D. Masters, Sommerville	1	1	1	1	1	1			91
26 LaHave		Rev. S. March	1869	John Lantz, Pleasantville		1		1		3			137
27 Lunenburg	1809	Rev. Z. Morton	1871	J. Parker, Lunenburg	1								33
28 Maitland	1854	Rev. R. R. Philp	1870	David L. McCurdy	5	2	1		3	2			130
29 Musquodoboit*	1866				4	5	1			1			30
30 New Cornwall	1856	Rev. Z. Morton	1871	John Spidle, New Cornwall									16
31 New Germany	1842	Rev. W. E. Hall	1864	A. E. Durland, New Germany	2		1	2					50
32 Newport		Rev. J. Bancroft	1851	Sterns Dimock		3			1	4			173
33 New Ross	1831			Joseph Lantz, New Ross	26	2	1	1		3			202
34 Preston 1st*								1					44
35 Preston 2nd***				John McLearn									42
36 Rawdon													12
37 Sackville	1823			Benjamin Hubley	16	1	3	7	2				143
38 St. Margarets Bay 1st	1832			G. B. Hubley	6	1		1		2			24
39 St. Margarets Bay 2nd	1823							17		1			82
40 Tancook*	1872			Francis Parker, Walton									25
41 Walton				Elisha Zwicker, Waterville									16
42 Waterville	1861	Rev. J. Bancroft	1857	Thomas I. L. Bennet					1				15
43 Windsor	1857				21	2		1					11
44 Windsor Plains	1819	Rev. D. M. Welton						2	2				210
													19
					196	56	14	79	31	61			5675

*No letter ***No letter for three years.

CONSTITUTION

OF THE

Nova Scotia Central Baptist Association.

ARTICLE 1st.—This Association shall consist of Delegates representing the Churches of which it is composed, each of whom shall be a member of one of those Churches, together with Delegates from Corresponding Associations, not exceeding five from any one Association, and such other brethren present as the Association may see fit to invite to sit in Council.

ART. 2nd.—This Association shall meet at such time and place as may be agreed upon by the body.

ART. 3rd.—Each Church shall have the privilege of sending one Delegate or more, but no Church shall be entitled to send more than five in addition to their Pastor.

ART. 4th.—At each meeting of the Association the Moderator of the preceding year shall preside till his successor is chosen. The choice of Moderator shall take place by ballot, as soon as a list of Delegates has been prepared, as hereinafter provided. No brother shall be chosen Moderator two years in succession. It shall be the duty of the Moderator to preside in all the transactions, maintain due order, and nominate Committees, unless otherwise ordered by the Association. A Secretary shall be chosen, whose duty it shall be to record the transactions of the Association, and to furnish a correct copy of the same for the press; he is also to remain in office till his successor is chosen.

ART. 5th.—It shall be the duty of each Church to send by its messengers a letter to the Association giving an account of its state, particularly of the additions and diminutions within the last year, and generally of whatsoever relates to its peace and prosperity.

ART. 6th.—At each Annual Meeting the letters from the Churches shall be first handed in, from which the Secretary shall immediately make out a list of Delegates. The election of Moderator and Secretary shall then take place, after which the letters shall be read. Committees nominated by the Moderator shall not consist of more than five brethren, of whom three shall constitute a quorum. When large committees are judged desirable they shall be appointed by the Association, and two-thirds of the members appointed shall be competent to act.

ART. 7th.—When any Church shall desire admittance into this body, application must be made by letter, and satisfactory evidence furnished of its faith and order; this being done and a vote of acceptance taken, the Moderator shall, in the behalf of the Association, give to one of its messengers present the right-hand of fellowship.

ART. 8th.—When any Church shall neglect to make communication for three years successively it shall be considered as having withdrawn from us, and shall be dropped from the Minutes, unless two or more members shall request its continuance and shall engage to enquire into its standing, and report at the next meeting of the Association.

ART. 9th.—Although as an Assocation all power over the Churches is disclaimed, so far as respects any interference with their independence and discipline; yet it is deemed a privilege belonging to the Assocation to judge for itself of the propriety of receiving or retaining any Church in its connexion.

Art. 10th.—The religious sentiments of this body are those expressed in the "Articles of the Faith and Practice of the Baptist Churches in Nova Scotia."

Art. 11th.—That the Moderator be authorized at any time during the year, to call a special meeting the Association in pursuance of a requisition signed by ten members thereof.

Art. 12th.—Alterations and amendments may be made to this Constitution by a vote of two-thirds of the members present at any of its regular meetings.

RULES OF ORDER.

Rule 1st.—At every sitting, business shall be opened and closed with prayer; and immediately after the opening, the Minutes of the preceding meeting shall be read and corrected.

Rule 2nd.—No member of the Association shall leave the Session before the business is concluded, without permission of the Association.

Rule 3rd.—No subject shall be discussed without a motion first made and seconded.

Rule 4th.—No person shall speak oftener than twice on the same subject unless by permission of the body.

Rule 5th.—Brethren invited to a seat with us may speak on all subjects under consideration, but vote on none.

Rule 6th.—All resolutions shall be presented in writing.

Rule 7th.—Motions made and lost shall not be recorded on the Minutes, except so ordered at the time.

Rule 8th.—These rules shall be distinctly read from the Chair at the opening of the Session.

FIFTEENTH ANNIVERSARY

OF THE

Nova Scotia Home Missionary Society.

The Annual meeting of the Nova Scotia Baptist Home Missionary Society, was held at Truro on Monday July 8th.

The President—Bro. S. Selden in the chair. Prayer was offered by Rev. D. W. C. Dimock.

After opening remarks by the President, the Report of the Board was read by the Secretary, adopted, and ordered to be printed under the direction of the Board.

Addresses were delivered by Bro. John King, and Bro. William Cummings.

The following resolution was moved by Rev. Dr. Cramp, and carried unanimously:—

Resolved, That the Officers and Board of Managers of the last year be re-appointed, substituting the name of B. H. Eaton for T. H. Rand, removed from the Province, and that the Board be instructed to confer with the Board of the Nova Scotia Baptist Home Missionary Union, with a view to such an arrangement of measures as may lead to the consolidation of our Home Missionary efforts in one Institution, on just principles and in a safe and satisfactory manner.

The following resolution was adopted on motion of Rev. D. W. C. Dimock:—

Resolved, That upon the requisition of fifteen members of the Society desiring a special meeting thereof, and stating the reasons for such meeting, the Board be authorized to call a special meeting, after giving one month's public notice of the same.

Adjourned to meet with the Central Association at Bridgewater in June, 1873.

OFFICERS OF THE SOCIETY.

S. Selden, *President*.
John W. Barss, } *Vice Presidents*.
John King, }

Judge McCully, *Treasurer*.
R. N. Beckwith, *Secretary*.
John Steele, *Auditor*.

BOARD OF MANAGERS.

Rev. J. M. Cramp, D. D.	Rev. E. M. Saunders,	Bro. Edwin D. King,
" Edwin Clay, M. D.	" D. A. Steele,	" H. N. Paint,
" S. W. DeBlois,	" D. Welton,	" J. F. L. Parsons,
" D. W. C. Dimock,	Bro. H. R. Cunningham,	" L. S. Payzant,
" J. E. Goucher,	" A. Clarke,	" B. H. Eaton,
" A. S. Hunt,	" Wm. Cummings,	" Alex. Robinson,
" G. F. Miles,	" Wm. Faulkner,	" Francis Webber,
" James Parker,	" David Thompson,	

R. N. Beckwith, *Secretary*.

FIFTEENTH ANNUAL REPORT.

The Board of Managers of the Home Missionary Society beg leave to present their Annual Report:

Eighteen Missionaries have been employed, two hundred and fifty-two weeks labor performed, nine hundred and twenty sermons preached, five hundred and fifty-nine Prayer and Conference Meetings attended, nineteen hundred and ninety-six Family Visits made, nine thousand two hundred and eight pages of tracts distributed, and thirty-three persons baptised during the year.

It will appear from the subjoined table that the Missionary work has been gradually increasing for several years past, in almost all its principal features. But the number of baptisms during the last year was smaller than in any one of the five years preceeding.

Missionaries may be employed, and money raised to support them, but it is a greater matter to secure the salvation of souls. "Paul may plant, and Apollos water, but it is God who gives the increase."

Ordinary influences may move the sympathies of the people, and their benevolence may flow, but it takes the power of God's Holy Spirit to apply divine truth to the unrenewed heart, and to regenerate man's nature. Prayer should be offered to God continually that He would raise up more faithful servants, and bless them in their labors among the destitute. The Board would call special attention to the importance of supplicating the blessing of God to rest upon our Missions.

There are weak churches to be aided, and fields of much destitution to be supported. The Board hears with deep regret of small churches languishing for the lack of the bread of life.

The Board is convinced that our resources are not fully developed; and that measures ought to be taken at once to make a large advance in our Home Missionary operations.

The movement to have the whole province united in one Missionary field, under the care of one Board, is in the opinion of the Board a subject of great importance, and should engage the earnest attention of the Association. It would be premature for this Board to give its views in detail on this important undertaking, but in general it may be said that the movement is regarded favourably by most, if not all the members of our body.

If by such a union an agency as permanent as it may be, could be employed, for taking the general oversight of the work, and for raising funds, much good would be accomplished, and a good degree of advancement made in our operations. The whole field would be an exceedingly interesting and important one. The small churches could be grouped and put under the care of permanent ministers. New life might be expected from the coming together of the whole

province, to discuss and pray over the work of Home Missions. But whether this Union takes place or not, your Board would call upon all of the friends of Missions to betake themselves to prayer and labor in this important work.

The Board is highly gratified to know that the young men studying for the Ministry at Acadia College are willing to spend their vacations in laboring in destitute parts of the Province. From this source we are to look for our Missionaries; and it is fondly hoped that some of these young men may be induced to remain permanently in the service of the Board after they have finished their studies. In this way they may become the means of building up new churches, and of strengthening and increasing the usefulness of those already existing.

Table shewing the progress of the work during the past five years.

	Missionaries employed.	Weeks labor.	Sermons preached.	Prayer and Conference Meetings.	Family visits.	Baptisms.	Tracts distributed, pages.	Miles travelled.	Collected by Missionaries.
1868	13	174	518	180	730	85	1322	3820	$562 8[illegible]
1869	12	195	534	447	1643	41	6377	7557	471 7[illegible]
1870	15	214	624	376	1870	81	12016	9352	627 9[illegible]
1871	14	225	754	486	2110	73	10965	8469	850 9[illegible]
1872	18	252	920	559	1906	33	9208	8605	955 09

GROSS RECEIPTS AND EXPENDITURES.

RECEIPTS.

Balance in hand June 1st, 1871	$374 2[illegible]
Interest on Povincial Debentures to June 30th	60 00
Received from Central Association	458 9[illegible]
	$893 19

EXPENDITURES.

Paid to Missionaries for services to June 30th	$300 11	
" Secretary Services, Stationary, &c	80 75	
Balance in hand	512 33	
		$893 19

RECEIPTS.

Balance in hand, brought down, July 1st, D. C.	$498 67
From Executors of S. N. Binney's estate	198 6[illegible]
" " Mrs. Harris'	194 67
" Interest on Debentures to 30th December	29 2[illegible]
" Eastern Association	329 4[illegible]
" Other sources	302 [illegible]
Collected by the Missionaries	955 09
	$2504 0[illegible]

EXPENDITURES.

Collected and retained by Missionaries	$ 955 09	
Travelling Expenses of do.	111 50	
S. Selden, printing Reports, &c	64 37	
Missionary labor to June 1st, 1872	1010 06	
Balance in hand	362 99	
		$2504 0[illegible]

ANTIGONISH AND PICTOU COUNTIES.

Rev. J. B. McQuillan having engaged with the Church at Antigonish for *three months* of one year. The Board gave him an appointment of three months to labor in destitute places in the above

Counties. Six weeks of which service have been performed and a report received as follows :—

Travelled 367 miles, made 67 family visits, preached 24 sermons, organized a Sabbath school and Prayer meeting, collected $10.34.

March 4th,—The greater part of the above labor has been performed at Barney's River, Pictou County, where there formerly existed a Baptist Church, but which no longer exists except in name. There are still living there a few of those who composed the church, but who for a long time have been attending the meetings of another denomination, and helping to support their Minister. Since Brother Chipman left there, some three of four years ago, they have not seen the face of a Baptist Minister in their district, nor held any church meetings. Still the cause is not in a hopeless state, already there are signs of life and activity.

May 7th.—Bro. McQuillan writes, that the interest at Barney's River is increasing. The building in which our meetings are held (a large School-house) is generally packed long before the service is commenced. Many have to go away being unable to obtain standing room. We do not know what is to be the result of our labors at this place, but certainly there is a most encouraging prospect of an ingathering of souls. One young man has found peace in believing, and others are enquiring the way. Two persons, a man and his wife, both of whom have been believers for some months are requesting baptism. I expect to baptize them during my next visit. May many others soon follow.

CAPE BRETON.

Rev. Malcom Ross received an appointment of 12 months to labor in destitute parts of this Island. A report of 26 weeks service performed, has been received with the following particulars :

Preached 93 sermons, made 183 family visits, attended 19 Prayer and Conference meetings, travelled about 600 miles, administered the Lord's Supper 3 times.

Received in aid of the Board	$125 53
Travelling Expenses	20 00

At Mira, where a difficulty had occurred in the Church, Brother Ross remained some time, and on the 27th December, 1872, wrote to the Board as follows :

"The *Mira* Church is about being united once more in the bonds of sweet christian fellowship. Never before did I witness such a signal proof of subduing grace, in bringing alienated brethren together, as on this occasion.

Our Quarterly Meeting was held with the above named church, and I am happy to say that the same proved a refreshing season to many."

A further report received 11th May, 1872 :

Gowrie Mines.—" Here there is a very neat attractive Meeting House, large and attentive congregations can be collected at a very

short notice, there is an excellent opening for Baptist preaching, but they are as "sheep without a shepherd."

Boulardrie Island.—Preached 3 times to very attentive listeners. This is a large and interesting field.

Margaree.—Preached 9 sermons to immense congregations and there was manifested strong indications of a revival, but was compelled to leave for regions beyond.

Mabou.—Preached 7 sermons, precious seasons, no Minister in the entire region. Proceeded to

Port Hawksbury and preached 11 sermons, held 1 Prayer meeting, had an interesting season with the brethren.

West Bay.—Here I received a most cordial welcome. Missionary labor was never so much needed among them as at the present time."

Rev. E. C. Spinney continued in the service of the Board at Mira and Cow Bay Mines to August 21st, 1871, when our Brother left this field to further prosecute his studies.

The following report of 15 weeks labor has been received:

Preached 42 sermons, attended 60 Conference and Prayer meetings, made 250 family visits, Baptized 1, travelled 700 miles, distributed 1000 pages of tracts, collected $105.42, travelling expenses $10.42.

Extract from a letter in August:

"With deep regret I left the Cow Bay field unoccupied. In the opinion of those interested, the prospect for Baptists was never so encouraging as now. The congregations have considerably increased. The Sabbath School has enlarged, and Baptist principles are rapidly taking root.

William McPhee has been in the service of the Board 13 weeks during the present year.

Preached 50 sermons, attended 20 Conference and Prayer meetings, made 146 family visits, organized 1 church, distributed 1408 pages of tracts, travelled 889 miles, collected $29.65, travelling expenses, $5.97.

The Board regret that they have been obliged to inform Mr. McPhee that he can no longer be retained as their Missionary.

Daniel McLeod (Lic.), has been labouring on the Island of Cape Breton, and reports of 24 weeks service, received.

Preached 109 sermons, attended 197 Conference and Prayer meetings, made 218 family visits, distributed 100 pages of tracts, travelled 862 miles, Collected $14.04, expenses $8.09.

Bro. McLeod, states as follows:

August 3rd, 1871.—"I visited West Bay and vicinity several times, also Beddeck River, St. Anns and Low Point. The greater part of Cape Breton is a very hard field of labor, and the more I travel among my fellow beings, the more I am convinced that the Arm of Jehovah alone can do the work. Who can fathom the depravity of fallen man? Oh that we had more faith to plead for

Sodom, and perseverance in working for the Lord, till all shall know the truth as it is in Jesus.

Rev. John Shaw visited Cape Breton during the summer of 1871 and spent 9 weeks in Missionary work, and reported as follows:

Oct 9th.—Preached 43 sermons, lectured in families, visited, and attended Prayer meeting as often as I conveniently could. During this time I preached at Hawkesbury, Kempt Road, Grand Ance, Arichat, West Bay, (both sides of it), Boularderie Island, North Sydney, both sides of the Arm, Mira, Holmeville, Cow Bay Mines, and Little Glace Bay.

Withersoever I went I was kindly received. New Testament doctrine is spreading, widening and deepening very fast on this Island. The leaven is in the lump, and it is working, and shall work till the whole lump is leavened. Some of the little barks are among the waves, their pastors have left them, and their cry is, "Lord save us, or we perish," but he who holds the winds and the waves in his hand is in the ship, and in His time and way shall rebuke the winds and the waves, and there shall be a calm. May the Lord hear the cry of his people aud grant them peace, comfort and joy. Brethren pray for Cape Breton, and send them help, send without delay.

Received in aid of the Mission, $64.50. Expenses $14.00.

Report of 13 weeks mission by Rev. Alfred Chipman in destitute places adjacent to Sydney, performed during the past year, Oct. 25th, 1871: "The larger part of the time I spent as requested by the Board, at Victoria Mines, about nine miles from Sydney, preaching at that place about twenty Sabbath mornings, and visiting families proportionately.

No marked quickening of the few professors of religion residing there can I report positively, although several have expressed themsolves as refreshed by our sabbath services, and your missionary has at times certainly enjoyed such attempts to preach Christ to professors as well as non-professors.

Stern to human faith as the expenditure and performance of christian labor in that coal centre appears, it yet seems imperatively desirable that it be continued, and with repeated prayerfulness and persistency of effort, such service also to be accomplished through our Board, both because the place gives promise of an early increase of population, with permanent material prosperity; and because with the exception of a monthly week night service by an Episcopal clergyman, and occasional preaching by Father Richardson, your late appointment has comprised all the ministerial labor there bestowed up to the present date.

I may say that partly in the service of the Board, and in company with other brethren I spent three very interesting sabbaths at Cow Bay, Margaree and Baddeck, on each occasion a quarterly meeting was held, and was either accompanied or followed by truly encouraging results. At the latter place, namely, in the valley of Big Baddeck, the Holy Spirit's presence was very graciously manifest,

quickening and refreshing ministerial and other christians, constraining some sinners under deep conviction to ask for prayer on their behalf. At Margaree also, for the last year, well nigh destitute of preaching, the people appear truly hungry for the Gospel and for pastoral intercourse. I have also visited and endeavoured to preach several times at Hillville, about 9 miles out of Sydney town—also at Grand Mira, where we have a small band of organized disciples, still endeavouring to maintain visibility by a Sabbath service and by christian fellowship.

Preached 36 sermons, attended 10 Conference and Prayer meetings, made 96 family visits, distributed about 200 pages tracts, travelled 698 miles, collected $35.00, expenses $10.00.

Bro. Chipman has a further appointment of 13 weeks during the present year, not yet completed, a report of which will be published next year.

COLCHESTER COUNTY.

G. O. Gates, (Lic.) spent 12 weeks at New Annan and Head of Tatamagouche Bay, &c.

Extract of letter dated, 14th Sept. 1871:—"I found upon my arrival that the cause of God was indeed low. In New Annan the Prayer and Conference meetings had been discontinued. My first effort was to reorganize them. In the attempt God blessed us. Our meetings were seasons not soon to be forgotten. Christian Union and love seemed to characterize our meetings.

At the Head of Tatamagouche Bay a prayer meeting is conducted in the Union Church, on Sabbath days, when there is no preaching. Here we found encouragement in Conference Meetings. Christians appeared to be revived and cheered, by seeing a prospect of addition to their numbers.

I spent one Sabbath at River John, Pictou County, I found a few Baptists there longing for better days.

I also visited Wallace River on three occasions. There is no regular Baptist preacher there nor at Pugwash. They are sadly in need of a minister and are waiting for one. May God send them a truly faithful man to break into them the bread of life.

Travelled 640 miles, Preached 48 Sermons, Baptised 5, (by Rev. E. B. Corey), Attended 23 Conference and Prayer Meetings, made 110 family visits. Travelling Expenses $8.00. Collected $104.20.

REMARK.—This misison was more than self-supported, $24.20 having been paid into the Treasury.

Rev. S. Thomson has received $20.00 for labor performed in the county, and in aid of the church at Diligent River to enable them to retain the services of Bro. Thomson as their Pastor.

CUMBERLAND COUNTY.

Rev. E. B. Corey has been employed during the year in the above county, reports of 40 weeks service performed have been received.

Preached 136 Sermons, attended 57 Prayer and Conference meetings, made 356 family visits, Baptized 12, distributed 1700 pages of tracts, travelled 1240 miles, collected $176.45.

August 2nd, 1872.—Bro. Corey wrote as follows:—During the quarter I have labored in the following places, viz. Crawford Settlement, Wallace River, Port Philip, Roslin, Amherst Shore, Pugwash River, Mount Pleasant, Centreville and Torry Bay.

In some places I have seen the fruit of my labors, in the conversion of sinners, and my earnest prayer is that great good may be done.

September 18th.—I spent Sabbath 10th inst., with the Church in New Annan where Bro. G. O. Gates has been laboring and Baptized 5 happy believers. There were present from 700 to 800 people who paid due respect to the ordinance of the Blessed Saviour. May some faithful servant of Christ be sent to gather in the harvest.

November 1.—During this quarter I have laboured at Mount Pleasant, Centerville, Torry Bay, Goose River, Pugwash River, Port Philip, Millville, Glenville, Wentworth, Salt Springs, Black River, East Branch, and River Philip. The congregations have been large and attentive. I have made a second visit to New Annan and Tatamagouche Bay, a number are earnestly seeking the Lord.

GUYSBORO COUNTY.

Rev. Augustus Shields having been engaged by the Church at Guysboro for three-fourths of his time for one year, the Board gave him an appointment of 3 months, to labor on Missionary ground.

The following Report has been received:—"This whole County is one vast field for Missionary labor and where destitution prevails to a lamentable extent. One settlement I reached which was never visited by any minister, and preached to weeping anxious souls. Here Catholics wept and urged me to vist them again. The last week before leaving a man with whom I prayed before, sent for me, notwithstanding, he had the same day received the "rite of extreme unction." I left him happy in the love of his Saviour, he died trusting in Jesus. With prudence these people are accessible.

I visited New Harbor, Coddle Harbor, Seal Harbor and Tor Bay, in each of which there are a few disciples of Jesus, who look with earnest hope and strong desire for the visits of a Christian minister, along their neglected barren shores.

Some of these places are not accessible by a waggon from any point as yet, making it necessary for me to go chiefly on foot. My

time was spent in visiting the sick, the distressed and anxious, during the day, and preaching the precious Gospel to the many who came almost every night during my visit, desiring to know the way of Life.

During my stay in the County, 64 backsliders professed to be reclaimed, 4 converts were baptized and others are intending to follow their loving Lord on my return next month.

I have spent 6 weeks in the service of the Board travelled 92 miles, read the Scriptures and expounded them, and worshipped with 49 families, distributed 624 pages of tracts. Preached 36 sermons and collected $16.50. Travelling expenses $4.50.

J. C. Archibald, (Lic.) spent 6 weeks in the service of the Board and reports as follows:—

"The brethren at Isaac's Harbor having a large meeting house under course of construction have made no special effort to obtain the preaching of the word. The Sabbath services were well attended and the presence of the Most High was with us. Here as well as at the other places I visited, Sabbath Schools were organized.

I visited also Seal, Coddle and New Harbor, Sand Point and Arichat. At the latter place the Lord greatly assisted me while proclaiming Jesus to a little company. Travelled 404 miles, preached 18 sermons, attended 7 Conference and Prayer meetings, made 134 family visits. Travelling expenses $10.28. Collected $22.68.

HALIFAX COUNTY.

Rev. John Miller labored in the service of the Board 12 weeks at Waverly, Fall River and Lawrencetown. Travelled 50 miles, preached 49 sermons, attended 1 Conference meeting, made 60 family visits, baptized 5, distributed 3408 pages of Tracts. Travelling Expenses $4.20. Collected $27.17.

Rev. T. C. Delong had a mission of 8 weeks at Margarets Bay. Travelled 200 miles, preached 30 sermons, attended 12 Conference and Prayer Meetings, made 25 family visits, baptized 2. Collected $12.00. Bro. Delong reports this to be a most important field. At Hubbard's Cove quite an interest was manifested. This is a new field for Baptist labor.

Rev. H. E. Morrow performed a mission 14 weeks at Sackville and vicinity, during the summer of 1871, and reported to the Board as follows:—September 14th.—"I have made it a point to see and converse on the subject of religion, so far as possible, with all who attend our meetings, and have always found house to house preaching exceeding pleasant and profitable. Our sabbath congregations have increased very much during the summer and good heed is given to the word spoken. Four have been added to the Church by baptism, and others I trust are seeking the Saviour. I have preached 34 sermons, attended 17 Prayer and Conference meetings

There are 35 families in the vicinity, whom I have visited a number of times. Of these only a small number are Baptists, the majority being Episcopalian, or Presbyterian. With Sackville as a centre a large district of country could be reached, that has hitherto been destitute of the preaching of the word." Collected for the mission $42.00.

Bro. Morrow is engaged with the Church at Sackville and Hammonds Plains during the present year and receives from the Board $50.00.

Bro. John Crawley had a mission of 2 weeks during the past summer to labor among the colored people in Halifax county, for which service $12 was paid, an appointment of 2 weeks for the present year, has also been granted and $16 to be paid him from the funds of the Board.

HANTS COUNTY.

Rev. R. R. Philp continued as our Missionary at Maitland and vicinity 6 months of the present year, when having received the appoint of Inspector of Schools for the County, he tendered his resignation to the Board which was accepted.

Bro. Philp continues to labor with the Church at Maitland a portion of his time, but not under the direction of the Board.

Extract from letter dated 15th September, 1871 :—" During the year the Meeting house at Maitland has been completed and paid for. The Ladies had a Tea meeting and received money enough to liquidate the debt contracted in finishing the building. A Sabbath Sabbath School and Bible Class have been formed which are very well attended. Our Prayer and Conference meetings have been held regularly and with some encouragement. At our last Conference one was received for baptism, and one was restored to fellowship others are inquiring the way. While Maitland continues ship-building, it will be a Missionary station of importance, as there will always be a representation of the strangers in our congregation."

December 25th.—" Since my former report we have had 2 additions by baptism and 1 restored to fellowship. The congregations at the various points continue good. During my whole mission through the kind Providence of God I have not lost any Sabbath appointment." Preached 115 sermons, attended 90 Conference and Prayer meetings, made 80 family visits, baptized 4, distributed 00 pages of tracts. Travelled 1100 miles. Received from the Church one half missionary pay. Received from the Board one half.

Rev. Benjamin Vaughan labored 8 weeks in the service of the Board at Waterville.

Travelled 250 miles, preached 24 sermons, attended 2 Prayer meetings, made 28 family visits. Collected $36. Expenses $4.09

" Extract from letter dated 3rd October, 1871. I endeavored publicly and from house to house to present the faithful word of

God, leaving the results with the Head of the Church. Hitherto the brethren have labored under much disadvantage on account of having to meet in school houses for worship, but they are getting along well with their New Meeting House.

LUNENBURG COUNTY.

C. H. Martell, (Lic.) spent 12 weeks in this county under the direction of Rev S. March.

Travelled 593 miles, preached 33 sermons, attended 44 Prayer and Conference meetings, made 105 family visits, distributed 158 pages of tracts. Collected $29.61. Travelling expenses $12.04.

N. S. Home Missionary Society in account with J. McCully, Treasurer.

1871.		Dr.	
June 30.	To Paid,	Rev. E. B. Corey	$ 63 11
"	"	Charles Norwood	56 00
"	"	Rev. R. R. Philp	100 00
"	"	Secretary for services, stationery, postage, &c.	80 75
"	"	Rev. Wm. McPhee	55 00
"	"	Rev. M. A. Bigelow	26 00
Sept 8.	To Paid,	Rev. Wm. McPhee	80 32
"	"	Rev. E. C. Spinney	7 00
"	"	John Crawley	12 00
"	"	Daniel McLeod	23 00
"	"	Rev. E. B. Corey	48 05
"	"	Rev. John Miller	49 10
"	"	Rev. R. R. Philp	22 25
Nov. 2.	"	Rev. E. M. Saunders, expenses to Waverly	3 00
"	"	Rev. H. E. Morrow	42 00
"	"	Rev. Benjamin Vaughn	36 00
"	"	Rev. John Shaw	21 50
"	"	Rev. T. C. Delong	52 00
"	"	Rev. A. Chipman	79 00
"	"	Rev. C. H. Martell	54 42
"	"	J. C. Archibald	23 60
"	"	Rev. R. R. Philp	70 00
1872.			
Jan. 26	"	Rev. R. R. Philp	100 00
"	"	E. B. Corey	33 50
"	"	Daniel McLeod	31 05
"	"	Rev. John Miller	23 93
March 20.	"	S. Selden, printing Reports, &c	64 37
May 22.	"	Rev. J. B. McQuillan	37 66
"	"	John Crawley	16 00
"	"	Rev. S. Thompson	20 00
"	"	Rev. Malcom Ross	102 47
"	"	Rev. E. B. Corey	62 00
"	"	Rev. A. Shields	36 00
"	"	Rev. H. Morrow	25 00
"	"	Rev. E. C. Spinney	10 71
"		Balance in hand	362 99
			$1548. 92

1871.	Cr.	
June 1.	Balance in hand	$374 25
" 30.	One years interest on Prov. Debentures	60 00
"	Received from Treasurer Central Association	458 94
Sept.	From Executors S. N. Binney's Estate, per P. C. Hill, Esq., Legacy $200, (N. S. C.)	194 66
Oct.	Mrs. Harris's Legacy, per J. W. Barns, Esq	194 67
"	H. C. Creed, Yarmouth	20 00
Nov. 1.	Mabou, per S. Selden	7 79
" 28.	A Friend	20 00
" 29.	A Friend, Cape Breton, per H. N. Paint	3 90
Dec. 21.	Rev. I. J. Skinner, Chester	4 00
1872.		
Jan. 1.	Half years Interest Pov. Debentures	29 20
Feb. 4.	H. N. Paint for Cape Breton Mission	87 50
"	Granville Street Church and Congregation	44 50
March 5.	Week of Prayer offering per S. Selden	5 00
"	Bridgewater Baptist Church	6 00
"	A Friend	0 80
"	Lunenburg County	10 00
"	A Friend, Victoria County, per H. N. Paint	4 00
"	John Bew, Arichat	5 00
"	Everett	3 00
"	Mrs. Daniel Webber	1 00
"	Week of Prayer Offering	1 00
April 33.	Horton Church, per Rev. S. W. DeBlois	41 22
"	Lunenburg Co. Ministerial Conference, per Rev. S. March.	5 35
May 23.	G. O. Gates, per Rev. J. E. Goucher, Col. in Colchester Co.	24 20
"	Eastern Association for 1871	329 46
"	Deacon J. Lantz	1 50
"	Members of Lahave Church	2 00
"	A Friend	4 00
		$1548 92
June 1.	Balance in hand	362 99

Contributions.

LUNENBURG COUNTY.

(Collected by C. H. Martell, Lic.)

Lakeville by Collection	
Mr. William Jefferson	$2 78
Lapland by Collection	0 50
Mrs. A. Wile	4 18
Mr. A. Wile	0 25
Somerset by Collection	0 12
Mount Pleasant by Collection	4 52
Bridgewater by collection	2 80
W. J. Gates, Esq.	3 46
S. P. Benjamin	5 00
Rev. S. March	2 00
	4 00
	$29 61

NEW ANNAN.

(Collected by G. O. Gates.)

Mr. George Heather	
Mr. Matthew Allen (senr.)	$5 00
Mr. Daniel Fields	0 62
Miss E. & S. J. Wortman	2 25
Mrs. A. Tucker	0 50
Mrs. James McKeen	0 45
Mrs. Peter Hynds	0 50
Miss Jane McKeen	0 50
Mr. George Shearer	0 50
Mrs. George Shearer	1 50
Miss E. Shearer	1 00
Widow A. Shearer	0 50
Mr. Thomas Hyslop	0 25
Mr. Robert Hyslop	0 50
Mr. George Shearer (senr)	0 50
Miss Mary Lynds	0 50
Mrs. Aaron Murry	1 00
Mrs. Hugh McKay	0 30
Mr. Edward Hyslop	0 37
Mrs. R. Porter	0 50
Mr. & Mrs. James Wortman	0 50
Mr. Donald Henderson	0 62
Mr. David Langille	1 00
Mr. David Wilson	1 00
Mr. John & Mr. Robert Wilson	2 00
Mr. W. Duncan	1 50
Mr. Samuel Gray	0 25
Mr. John McLellan	2 00
Mr. Alex. Sevan	1 00
Mr. James McIntosh	1 00
Mrs. Alex. Langille	1 00
Mrs. John Cox	0 50
Mr. Alex. Conkey	0 50
Mr. William Cutten	1 50
Mrs. William Cutten	1 00
Miss Ida Cutten	1 00
Mr. Luther Fields	1 00
Mr. George Cock	2 00
Miss Rachel Downing*	1 00
Mr. James Drysdale	7 00
Miss Nancy Cock	1 00
Miss Lavinia Cock	1 00
Mr. Robert Kent	2 50
Mrs. Jno. Murphy	2 50
Mrs. Wm. Drysdale	0 50
Mr. James Carter	0 25
Mr. William McNutt	0 50
Mr. George Nelson	0 50
Mr. Robert Higgins	2 00
	1 00
Total	$56 37
Collections	15 26
	$71 63

*Also $5 for Foreign Missions from Miss Downing.

HEAD OF TATAMAGOUCHE BAY.

Mr. George Slade	$2 00
Mr. Eph. Slade	2 00
Mrs. George Slade	1 00
Miss E. Dumphy	1 00
H. & S. Holmes	1 00
Mr. Henry Roberts	0 75
Mrs. H. Roberts	1 00
Mr. Daniel Goodwin	0 25
Mr. Joseph Harrington	1 50
Miss M. Weatherbie	0 50
Mr. & Mrs. S. Spinney	0 10
Mrs. Peter Matatall	1 00
Mrs. William Roberts	0 25
Mrs. William Henderson	0 50
Mr. David Cunningham	0 25
Mr. Walter Dunphy	0 20
Mr. James Johnson (senr.)	0 25
Mr. Thomas Roberts	0 50
Mrs. T. Roberts	1 50
Mr. Willie Roberts	0 25
Mr. Joseph Spinney	0 25
Mr. John Slade	0 62
	1 37
Total	$17 05
Collection	6 68
	$23 73

WALLACE RIVER.

Collections	$7 36

RIVER JOHN.

Collections	$4 25

Total Amount $107 08, N. S., Currency.
" " $104 20 Canada "

(Collected by Rev. E. B. Corey.)

Mount Pleasant and Centerville	$28 00
Glenville and Wentworth	4 00
Goose River	5 40
Salt Springs and Black River	3 10
John Chase	1 00
Mr. Wade	1 00
Judson Eaton	2 00
Collection, New Annan and Gulf Shore	9 00
Uriah Johnson	1 00
	$54 50

Wallace Church	29 20
Pugwash Church	12 70
Goose River	8 10
Greenville	1 40
Shantytown	1 20
Mrs. Burgman	1 70
Uriah Johnson	2 00
Goose River	1 50
Private Donations	5 20
Centerville	5 00
	$66 00

(Collected by Rev. J. B. McQuillan.)

Collections	$5 02
Mrs. John Clarke	0 50
Henry Burhee	0 50
A friend	0 65
David Patterson	0 30
John Thompson	0 25
Mrs. Whidden (senr.)	0 50
	$7 12

VICTORIA MINES.

(Collected by Rev. A Chipman.)

GRAND MIRA.

John Huntington	$ 4 00
William Huntington	2 00

GLACE BAY.

Mrs. Arnold Martell	1 00

VICTORIA MINES.

Jno. Y. Ross	3 00
Collections	21 00
A. Chipman	4 00
	$35 00

MIRA.

Deacon Charles Martell	$ 5 00
Caleb Huntington	2 00
Deacon Charles Shepperd	1 25
Joseph Martell	1 00
William Holmes	1 00
William Murrett	0 25
Charles Spenser	0 25
Mrs. Dickson	0 54
Widow Holmes	0 50
Miss Annie Shepherd	0 50
John Martell	2 20
Deacon Arond Holmes	2 00
Philip Spencer	3 00
Collection	20 00
Anthony Spencer	1 12
Thomas Martell	1 00
Charles Martell	1 00

GOWRIE MINES.

Collection	14 00
Duncan McInnis	1 00
	$57 61

LITTLE GLACE BAY.

Deacon Arnold Martell	$9 00
Mrs A. Martell	2 00
Miss Jane Martell	0 50
Miss C. Martell	0 50
John McPherson	0 50
Mr. Hitchins	4 00
Mrs. McAulay	1 00
John McLean	1 00
A. Friend	0 25
Mr. Mackentire	1 00

SOUTH BAR,

Rev. H. E. Ross	5 00
Mrs. Ross	1 00

NORTH SYDNEY.

Collection	5 00
George Dobson	0 75
	$31 60

MARGAREE.

Murdock McDonald	$ 0 50
John McDonald	0 50
Lanchlan McDonald	2 00
Mrs. Frizle	0 50
Joseph Tingley	0 50
Collection	10 00
Miss R. McDonald	$0 50
Murdock McLean	0 50

MABOU.

David Smith	1 50
Mrs. Potter	2 00
Mr. Pushie	0 50
Joseph Clark	0 50
Mr. Hunt	0 50

PORT HAWKSBURY.

Deacon Paint	9 00
Solomon Emerie	0 70
Mr. Durley	0 50

WEST BAY.

Collection	4 00
Miss J. McInnon	0 32
Miss S. McInnon	0 30
James McDonald	1 00
Amount	$125 53

LITTLE GLACE BAY.

(Collected by Rev. William McPhee.)

Evelina Martell	$2 00
Mrs. A. Martell	1 00
Harriet Martell	0 50
Emiline Martell	0 50
Caroline Martell	1 25
Jane Martell	1 00
Sophia Martell	0 50
Hector McIntyre	4 00
J. E. Hitchens	4 00
Arnold Martell	3 00
Arnold Holmes	0 90
	$17 65

ARICHAT.

Mrs. Chandler	3 00
John Bew	2 00
Collection	0 75
	$23 35

WEST BAY.

Sarah McKinnon	$1 00
George Dobson, N. Bar	1 50
Christy McLeod	0 50
Mary McLeod	0 50
Annie McLeod	0 50
Catherine Morrison	0 25
Rebecca McRae	0 25
Mary McKinnon	0 50
H. McKinnon	0 50
	$28 65

(Collectd by Bro. Daniel McLeod.)

May 20th 1871	$ 0 25
June 15th, "	0 60
July 26th, "	1 50
June 4th, Received from Cow Bay Church	10 94
	$13 29
Christy McLeod	$0 15
Sarah McKinnon	0 25
Ann McLeod	0 25

CONSTITUTION

OF THE

N. S. BAPTIST HOME MISSIONARY SOCIETY.

I. This Society shall be called "The Nova Scotia Baptist Home Missionary Society."

II. The object of this Society shall be the preaching of the Gospel throughout Nova Scotia, and Newfoundland, the assistance of feeble Churches, and the planting of new ones.

III. Any person may become a member of this Society by contributing five shillings and upwards annually, to its funds. Any person contributing five pounds at one time shall be a Life Member. Any person contributing twenty pounds at one time, or whose contributions shall amount to that sum, shall be a Life Director. Every Association or Auxiliary, which contributes annually to this Society shall be entitled to be represented by one Delegate for every five pounds so contributed; and every Baptist Church contributing annually to the funds of the Society, shall have the privilege of sending a delegate. Should the funds so contributed exceed five pounds, such church shall be entitled to send one delegate for every five pounds contributed,—*Provided:* That no Association, Auxiliary or Church, shall be entitled to send more than five Delegates at one time.

IV. The officers of this Society shall be a President, Vice- Presidents, Secretary, Treasurer, and Auditor, who shall be annually appointed by the Society from among its members.

V. The Society shall annually appoint a Board of Management, consisting of twenty-four members, members of Baptist Churches, seven of whom shall reside in the place designated, from year to year, as the location of the Board, or in its neighborhood, and five shall constitute a quorum. The officers above named shall be *ex-officio* members of the Board. The following shall be the duties of the Board, viz:—To meet from time to time for the despatch of business, due notice of such meeting being given; to appoint missionaries, and assign their respective spheres of labor; to expend the funds for the objects of the Society, providing that all amounts contributed for any specific purpose shall be faithfully applied as far as possible in accordance with the wishes of the donors; to employ agents for the collection of funds, and for the general advancement of the interests of the Society; and to furnish a report of the proceedings of the past year at the Annual meeting.

VI. Every Auxiliary Society which shall agree to commit all its funds to the direction of this Society, shall be entitled to receive Missionary labor in such field as it may designate, to an amount at least equal to its contributions; provided that such designation be intimated at the time of payment.

VII. The members of Auxiliary Societies shall be members of this Society. Life Directors shall be entitled to attend and vote at meetings of the Board.

VIII. The Annual meeting of the Society shall be held at such time and place as shall be determined upon at a previous Annual meeting. At that meeting, the officers of the Society for the ensuing year shall be appointed, and such other business transacted as the members then present deem expedient.

IX. No alteration of this Constitution shall be made without an affirmative vote of two thirds of the members present at an annaul meeting.

BYE LAWS

OF THE

N. S. BAPTIST HOME MISSIONARY BOARD.

ARTICLE 1.—This Board shall meet for the dispatch of business at 4 o'clock, P. M., on the 1st Wednesday of each month,—Also at such other times as duly called by the Chairman, or Secretary, or two other members of the Board.

ARTICLE 2.—Each meeting of the Board shall be opened and closed with prayer, and the minutes of preceeding meetings read and approved.

ARTICLE 3.—None but Licentiates from regular Baptist Churches, and ordained Ministers, recognized as such by a regular Baptist Association, shall be employed as Missionaries for the Society.

ARTICLE 4.—No Missionary shall be at liberty to change his field of labor or to extend the time of his service beyond appointment without consent of the Board.

ARTICLE 5.—The compensation allowed, generally, for married, and ordained Missionaries shall be eight dollars per week, for married licentiates and unmarried ordained Missionaries seven dollars, for unmarried licentiates six dollars, in each case exclusive of travelling expences.

ARTILCE 6.—All Missionaries or pastors serving under the Board are empowered and expected to make all reasonable effort during the time, and in the localities of such service, to collect funds in aid of the Treasury, to be transmitted forthwith to the same, or reported to the Board, credited towards labor performed.

ARTICLE 7.—On the expiration of Missions, reports shall be promptly made to the Board, by Missionaries, stating definitely, the number of weeks' service, number of sermons preached, visits made, miles travelled, pages of tracts distributed, baptisms performed, Sabbath Schools visited, other meetings attended, Churches, Sabbath Schools, Temperance Societies and prayer meetings organized; moneys and other contributions, with the names of the donors; and such other facts connected with their labors likely to be of general interest.

ARTICLE 8.—No moneys shall be paid by the Treasurer, except on an order signed by the Chairman and Secretary.

ARTICLE 9.—The Chairman and Secretary shall sign no orders for moneys from the Treasury unless for accounts checked by the Auditors.

ARTICLE 10.—No accounts shall be audited until ordered by the Board.

ARTICLE 11.—The Board shall not accept and submit accounts to the Auditors, unless presenting full particulars of debits and credits, &c., as specified in Article 7.

ARTICLE 12.—The Secretary of this Board, with the consent of the Editor of the *Christian Messenger*, shall furnish, monthly, for publication in that paper, the following items, viz:—Letters received [during the month], appointments made, amount of funds in the Treasury, amounts due Missionaries, the names of Missionaries and their fields of labour, members of the Board present at last meeting, and such other particulars as may be ordered by the Board.

ARTICLE 13.—A copy of these Bye Law shall be forwarded by the Secretary to each missionary on his appointment.

REPORT ON EDUCATION.

Your Committee in preparing a Report on Education are impressed with the conviction that at no former time in the history of our people has more weighty importance attached to the subject than at present. The general advancement in intelligence and the growing interest in the public schools, admonish us that we should continue to put forth strenuous efforts to improve the character of our institutions for training the young. The discussion of the various University schemes which have been presented to the public, shows that the people will not be satisfied with a blind adhesion to some established system; but they demand an intelligent exhibition of the reasons for the existence of our educational institutions. The fact that we have been entrusted with the plans, and endowments, and the fruits of the earnest labors of men of a former generation, should awaken in us a lively sense of the sacred obligations binding us to carry out faithfully the purposes and pledges of the revered men into whose labors we have entered.

Your Committee learn that the plan proposed last year for providing better accommodations for academical education has not been carried out. This is an occasion of regret. But we are pleased to know that the Executive Committee have been instructed to open the Academy, as it now exists, to young ladies, if this is practicable. It is to be hoped that they will be able to make some suitable provision for the higher education of a class whose claims have been too long neglected.

We would call the attention of pastors and laymen interested in education, to the duty resting on them to seek out young persons of promise and encourage them to enter the Academy. Scores of students could be gathered in this way, who would otherwise go from the public schools into business. The sources of the supply of educated men are chiefly in the churches of the rural population. The men of influence in such places largely control the supply, and hence it is important that they should conscientiously meet the duties resting on them in regard to academical education.

From facts which have come to the knowledge of your committee, it is our impression that sufficient attention is not given to training of candidates for the Ministry, who are not able to take the College course. We believe the time has come when all who seek ordination in our churches should at least have a thorough English education; and we regard it to be the duty of the authorities of the institutions at Horton to make provision for giving such young men a full English course, and the churches should be unwilling to call men to ordination before they have had the advantages of such a course of education.

It appears from published reports that the plans of the Governors for improving the College have outrun their income. It is evident that they cannot now recede from the advanced position which they

have taken. Larger funds must be placed at their command. We cannot doubt the ability of the Baptists of this Province to raise the money that is needed, we do not wish to question their willingness. In order to sustain itself worthily in the competitions of the day, Acadia needs larger resources. Various considerations make it evident that we have reached a decisive epoch in the history of the College. Let it not be said that our people have proved recreant to the trusts committed to them. We urge the Governors to go forward and appeal confidently to our churches and congregations for whatever funds may be required to make Acadia in the fullest sense worthy of the esteem and affection which it has long received from the Baptists of this Province.

Respectfully submitted,

A. W. SAWYER.

SUPPLEMENTARY.—Since the table of ordained ministers, page 10 was printed, we are informed that Rev. Z. Morton of Mahone Bay, was ordained at Alfred, Maine, July 3rd, 1843.

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